The Dying-Moment Dream Hypothesis is Just Another Rehash of the *Eidetic Afterlife Hypothesis*

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Every year I have to call out a different team of researchers who claim to have invented a new scientific model that explains near-death experiences and the afterlife, which invariably turns out to be a watered-down version of the eidetic afterlife hypothesis. This year the dubious distinction goes to *The Dying-Moment Dream Hypothesis*, **published in March of 2026** by Recai Kayiş and associates. While the authors present their framework as a novel contribution, the core mechanisms they describe closely parallel those articulated in the *Eidetic Afterlife Hypothesis* and its extended theoretical elaboration in *Notes Concerning Eternity*. Recai and his team came up with their "original" hypothesis **two years after I published the exact same research in *The Eidetic Afterlife Hypothesis* on January 12, 2024**, along with a more thorough study of the subject in *Notes Concerning Eternity*, **published on April 12, 2024**. Both resources were made widely available for free online.

Even the name of this "new" model, *The Dying-Moment Dream Hypothesis*, seems like a simplified borrowing of the eidetic afterlife hypothesis, which is also publicly known as *the hyper-dilation of dream time during the dying brain process*.

The Dying-Moment Dream Hypothesis contributes nothing original to the field—nothing that myself and others haven't already covered in greater detail—and it makes the mistake so common among scientific models of spirituality: it reduces the afterlife to a fever dream or hallucination. Let me make this clear, the eidetic afterlife is an amplified state of consciousness that occurs just before death. The eidetic afterlife is not an illusion. Nor is it a mere dream or hallucination. It's an augmented (hyper-synaptic) mode of accessing and processing information, which drastically alters our experience of time and location, suggesting that **an infinitesimal objective moment could contain an immense or unbounded subjective experience**, **i.e.**, **the experience of eternity**. The eidetic afterlife hypothesis does not reduce the afterlife to a chemical-fueled illusion. Rather, it suggests that consciousness expands to such a radical degree that reality becomes a different experience altogether.

The Dying-Moment Dream Hypothesis (Recai Kayiş and associates 2026) is technically a less informative rehash of the *N.E.P.T.U.N.E.* Model* (Charlotte Martial and associates 2025), which itself is technically a less informative rehash of the *Eidetic Afterlife Hypothesis* and the related *Notes Concerning Eternity* (J. Martin Strangeweather 2024). Whether the originators of the *Dying-Moment Dream Hypothesis* knew they were following in my footsteps or not (I suspect they were all too familiar with my hypothesis, as any Google search related to the subject of scientific afterlife models will bring up my research), I do appreciate the fact that the main ideas underpinning the eidetic afterlife hypothesis are gaining acceptance. Imitation is the sincerest form of flattery…

*N.E.P.T.U.N.E. stands for **N**europhysiological **E**volutionary **P**sychological **T**heory **U**nderstanding **N**ear-death **E**xperience.

The introductory section of the *Dying-Moment Dream Hypothesis* research paper asserts that "the afterlife-like experiences reported near death represent a self-generated, final simulation produced by the dying brain. This experience is shaped by the individual's emotional history, autobiographical memory, moral self-concept, and cultural schemas." These components are indeed central to the phenomenology of near-death experiences; however, they were previously examined more thoroughly in *Notes Concerning Eternity*, particularly in sections addressing memory-driven experiential landscapes, recursive autobiographical processing, and culturally mediated frameworks **[see "Notes Concerning Eternity, part eleven: Oh, the Places You'll Go and the People You'll Meet!" (p. 52), "Notes Concerning Eternity, part twelve: Spelunking Down the Rabbit Hole" (p. 54), and "Notes Concerning Eternity, part fourteen: Organic Morality" (p. 69)]**. The introductory passage continues: "Because temporal processing mechanisms degrade under hypoxia, the subjective experience may extend into a perceived loss of temporal boundaries **[the *Notes Concerning Eternity* also address this phenomenon, but to a much greater extent in "Notes Concerning Eternity, part five: The Phenomenology of Time Travel During the Dying Brain Process" (p. 26) and "Notes Concerning Eternity, part six: The Physiology of Temporal Perception and Distortion During the Dying Brain Process" (p. 28)]**. [*The Dying-Moment Dream Hypothesis*] provides a naturalistic explanation for cross-cultural variability in afterlife imagery **[and so does every other scientific model of near-death experiences]**."

The Dying-Moment Dream Hypothesis briefly references the surge of electrical activity observed in the dying brain, citing Jimo Borjigin's work on gamma-band activation and the "hot zone" associated with conscious perception. These findings are important, yet they have been extensively discussed in both the *N.E.P.T.U.N.E. Model* and the *Eidetic Afterlife Hypothesis*, where they are integrated into a broader account of cortical-subcortical coupling, excitatory-inhibitory imbalance, and the emergence of high-coherence neural states during the dying process **[see "Notes Concerning Eternity, part four: The Light that Shines Within" (p. 23)]**. The *Dying-Moment Dream Hypothesis*' treatment of these mechanisms is comparatively short, offering a summary rather than a substantive theoretical synthesis.

What follows next is a ridiculously underdeveloped section devoted to the mechanisms underlying panoramic life reviews, where we are told: "To understand how the dying brain selects specific narrative themes (e.g., peace, judgment, or the panoramic life review) from a lifetime of memories, it is necessary to examine the mechanisms of sleep-dependent memory consolidation. A crucial phenomenon in this context is the 'dream-lag effect,' characterized by a 7-day U-shaped temporal curve wherein waking experiences are incorporated into dreams

immediately (day-residue) and then preferentially reappear 5 to 7 days later. Blagrove and associates (2011) demonstrated that this delayed incorporation is strictly specific to REM sleep and reflects the gradual transfer and consolidation of memory representations from the hippocampus to the neocortex." This section does almost nothing to explain the mechanisms, processes, and related experience of the phenomenon. By contrast, *Notes Concerning Eternity* provides a multi-chapter analysis of life-review phenomena, including: the neurocomputational basis of temporal compression, the hierarchical organization of autobiographical memory, the role of hippocampal-neocortical transfer, and the phenomenology of panoramic recall **[see "Notes Concerning Eternity, part sixteen: Life Review and the Temporal Compression of Memories During the Dying Brain Process (1 of 3)" (p. 77), "Notes Concerning Eternity, part seventeen: Life Review and the Temporal Compression of Memories During the Dying Brain Process (2 of 3)" (p. 88), and "Notes Concerning Eternity, part eighteen: Life Review and the Temporal Compression of Memories During the Dying Brain Process (3 of 3)" (p. 98)]**. The *Dying-Moment Dream Hypothesis* does not engage with these previously explored mechanics, nor does it offer an alternative mechanism of comparable depth.

The paper briefly discusses mechanisms involved in time dilation (mentioning the exact same cerebral components found in the *Notes Concerning Eternity* two years prior), referring to the subjective experience of relativistic time dilation as an "illusion." Kayiş and associates incorporate the Predictive Processing Model to explain how the brain generates a coherent experiential world during the dying process; however, the integration of the Predictive Processing Model into afterlife research was previously developed within the *Notes Concerning Eternity*, where predictive coding, hierarchical inference, and precision-weighting dynamics were applied to the unique neurophysiological conditions of the dying brain **[see "Notes Concerning Eternity, part nine: A Neurocellular Explanation for the Manifestation of the Eidetic Afterlife During the Dying Brain Process" (p. 41)]**.

The Dying-Moment Dream Hypothesis' most glaring shortcoming is its section on the role of neurochemicals during the "dying-moment dream," only discussing the possible role of endogenous DMT, a role that has not been proven and is highly contested. This argument is hardly original, "borrowing" from the research of Rick Strassman. *The Dying-Moment Dream Hypothesis* fails to account for the psychological and experiential effects of numerous other neurochemicals known to undergo dramatic shifts during hypoxia and the dying brain process, e.g., dopamine, epinephrine, norepinephrine, glutamate, GABA, serotonin, and more **[see "Notes Concerning Eternity, part ten: A Psychopharmacological Explanation for the Manifestation of the Eidetic Afterlife During the Dying Brain Process" (p. 49)]**.

The fourth section of the paper ends with this somewhat obvious takeaway: “In normal sleep architecture, a dream concludes upon the restoration of waking consciousness, allowing the brain to retroactively recognize the experience as an internally generated illusion. In the context of irreversible biological death, however, this reintegration never occurs. Without a subsequent waking state to falsify the simulation, the dying-moment dream remains the last conscious experience of the organism. Epistemologically and phenomenologically, this terminal simulation may constitute the final experiential state accessible to the organism.” Again, this information was presented in a more thorough manner many years earlier through *The Dying Brain Hypothesis* of Susan Blackmore, *The Natural Afterlife Theory* of Bryon Ehlmann, and my own model, *The Eidetic Afterlife Hypothesis**, along with the related *Notes Concerning Eternity* **[see “Notes Concerning Eternity, part twenty-eight: Near-Death Biophysics and the Eidetic Experiential Relativistic Infinity Equation (EERIE)” (p. 145)]**.

In conclusion, *The Dying-Moment Dream Hypothesis* adds nothing new to the conversation. Recai Kayiş and his team have merely compiled a small sampling of the work of other researchers and signed their names to it. Nevertheless, the model’s publication may be taken as evidence that the central insights of the eidetic afterlife hypothesis—especially the role of hyper-dilated subjective time—are gaining broader recognition within the scientific study of near-death experiences.

*The earliest version of the eidetic afterlife hypothesis was published by *California Pop* magazine in 2002 (issue #5), in an article titled “J.J. Martin’s Dream Theory.”